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The emotional state in twenty-one of the dreams is reported distinctly painful; twelve as pleasant, and four as perplexing. Three dreamed that they were being chased—one by a cat, one by a man, and one by a peacock. The cat, the dreamer thought, might have been suggested by the observation of the one cut from colored paper, and the student who dreamed of being chased by a peacock suggested that possibly the hen and the combination of colors might have laid the foundation for this dream.

But seventy-nine of the dreams were localized in the recent past—within a fortnight—and sixty-three were localized in the remote past—more than a year before. Several reported that although they dreamed of incidents associated with their early childhood, their apparent age was never lessened. One hundred and fifty-six, or about 70 per cent. of the dreams, were satisfactorily accounted for as having some connection with the thoughts and experiences of the preceding day or week.

WILL S. MONROE.

- (78) *The Evolution of the Idea of God.* By GRANT ALLEN. Henry Holt & Co., New York, 1897, pp. 447.

This is a very convenient résumé of the work of Herbert Spencer on "Ecclesiastical Institutions," Fraser's "Golden Bough," Mannhardt's "Baum Cultus," Robertson Smith, Tylor, Speth, Hartland, Barrington-Gould and other writers known to folklorists in this field. A more fit title would have been: "Beliefs and Rites of Ancient People who dwelt about the Mediterranean as the Source of Christianity." The author has collected material for twenty and been writing the book for ten years, and states that every question of the objective validity of any belief is foreign from his purpose, tells us that he is not such a "gross and crass Euhemerist as to insist dogmatically on the historical existence of a personal Jesus," does "not pretend in any one instance to have proven my point," but only to have made made out a *prima facie* case for a grand jury, etc. His "case" is, after digesting the arguments of Frazer and Mannhardt, the indebtedness to the latter of whom he and Frazer scantily recognize, that among the gods deliberately made by killing priest-kings and their substitutes, corn and wine gods were especially prominent, that Jesus, whether or not He ever really existed, is simply another corn and wine god manufactured by killing. His talk was of vines and branches, eating his body and drinking his blood, a sower, workers in a vineyard, mustard seeds, leaven, harvest, bread of life, water made wine, and a legend made his complexion the color of wheat and his hair of wine. Many other details indicate the same conclusion. While these elements may be present, we think this author unduly magnifies their importance, and that his method is uncritical, and in strong and unfavorable contrast to that of most of the authors whose ideas he here compiles. He follows Spencer's ghost theory of the origin of gods, and wrests facts of other authors who hold the opposite view of animism to support his theory.

- (79) *A History of Dancing from the Earliest Ages to our Own Time.* From the French of GASTON VUILLIER. D. Appleton & Co., New York, 1898.

This luxurious quarto has twenty full-page plates and 409 illustrations, and is supplemented by a sketch of dancing in England by Joseph Grego, and combines scholarly and popular qualities into a happy result. The reader can form a pretty clear idea of what the